1:Gabb N-5 (1873-1874) 1876
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192x
[304]

| | | |
|---|---|---|
| short | hu′-ye<br>hu′-shi-a | This was explained to me by the person holding his hands but a few inches apart; saying this was *hu′-ye*; with his hands about a yard apart he said *hu′-shi a*, while any greater length is *bi-tsing*, long. |
| shoulder | so′-bri | |
| shoulder blade | o | See *arm.* |
| shrimp | so′ | |
| to shut | i-wo+tu′<br>i-shku+pa-bō-ku′ | See to close, to cover, to open. |
| sick | ki-ri′-na | |
| side | wo′+su-li<br>u-ra′ | Of the body.<br>Right or left hand; *u-ru*, arm. |
| silence | bi′-nō | |
| similar | he′+kō-pi<br>nyi′+ko-pi<br>di-u′-si<br>nyi+ihtsel′ | Alike, also, thus.<br>Equal, alike.<br>"Like that."<br>Exactly alike, in speaking |
| to sing | ish-tsu′ | See *priest.* |
| sister | kut+a′ | |
| sister-in-law | bo′+kut | |
| skin | i-kwo′-lit<br>pa | Cuticle, bark, scale, nail, feather, &c.<br>Cuticle, surface, or any soft outer envelope. |
| skull | wo′-ki+dicha | *Wo-ki*, head; *di-cha*, bone |
| sky | hoing′+kut-tū | See note to *country.* |
| to sleep | ki-puk′ | |
| sleepy | ki-pu+wet′-ke | |
| sloping | o-utk′ | See beveled. |
| sloth | ai-noing′<br>so′-ri<br>di′-ra | *Choloepus Hoffmanni.*<br>*Arctopithecus castaniceps.*<br>*Cyclothurus dorsalis.* |
| slow | en-ai-en-ai′ | |
| small | tsi′-la-la | See *little.* |
| small of back | tsing-wo | |
| to smell | la | |
| to smell good | a-mas-a-mas′<br>m-nas-m-nas′-i | Like flowers and fluids.<br>Like food. |
| smoke | shkon-o′ | |

177 Ricans has unfortunately gained in degree
648 since the advent of the vanguard of road-builders for the Pan-American Highway. To date, they have, however, managed to keep relatively free from inter-mixture either by marriage or by cohabitation with non-Indian

[Continued p. 5-B, first paragraph]

## *VILLAGES*

361 The village of Boruca is situated in a low depression on undulating hills, about 6 miles inland from the River Diquis (see fig. 3, *a* and *b*) and at an altitude of approximately 466 [132] meters. As a rule, the day-time temperature is between 75 or 78 degrees F. The nights are fairly cool, and during the dry season, fog or a very heavy mist is common in the early morning often lasting as late as eight or nine o'clock. These hillocks have been cleared of forest, and are quite bare save for a few scattered shade or fruit trees. There are no [363] streets, but several narrow foot and animal paths extend through the town. The Indians are accustomed to pick their way over the grass to the houses which are scattered over and in between the hillocks, forming a picturesque panorama which can be best seen from the summit of the two tall hills which flank the village on the northern and southeastern sides, respectively. Eastward, a trail leads down to a mountain spur which extends in a northeastern direction toward Curré, some 6 miles distant. Formerly, Boruca had [346 177] a *cabildo*, or town hall. Today, this has disappeared, and the wooden schoolhouse and church with its haphazard wire fence are the only semblances of *ladino* architecture. [351 417] Although most of the houses have no fences, a very few have wooden ones, hemming in a garden with colored crotons, flowers, or some fruit trees. The school is starting a *manzana* [245] of vegetables and fruit trees on the outskirts of the town. A small creek, with tree- or 312 bush-lined sides, known by the Spanish name of *La Quebrada* or the Boruca name of *Tupsi*, flows through the community, supplying

[Continued p. 5-B, second paragraph]

## *SUBSISTENCE* ACTIVITIES

241 **Farming.** The farms of the *Boruca* contain from three to five *manzanas*, a *manzana* usually comprising about ten thousand

[continued p. 5-B, last paragraph]

● [804] = A *vara* equals 33 inches.

373 237 388 [294] [417] 824 [302] [157] [272] **Miscellaneous.** Candles are made from wax of the *jicote*, a wild bee, and from the wax of the wild wasps. Clothes are washed with *jaboncillo* (*Leguminosae* sp.). This is a vine which grows near the river Diquis. The roots only are used, and are cut into pieces and mashed. When mixed with water, suds are produced, and it is an effective cleansing agent. Brooms are made of fern leaves tied to wooden handles. Cocoa-butter is found in every Boruca household. The women rub it in their hair so their hair will shine. It also has a common use as a salve for certain remedies, such as boils or sores on the legs. To make the butter, the cacao bean is toasted and then boiled. The grease rises to the top, and then is skimmed off and put on a *bijagua* leaf (see p. 9), or in a gourd, to cool and to solidify. The liquid remaining in the pot is drunk. This is called *tivia* in Spanish and *kao* in the Boruca tongue.

## MEASUREMENTS OF TIME

805 802 [177] ●804 moon as well as by the calendar of the *ladinos*. Most of the Indians have no conception of their age. The numeral count of these people runs from one to eight, Spanish being used for the remaining numbers. Foodstuffs are measured by hand-fulls or by gourds. There does not appear to be indigenous methods for weighing.

## CYCLE

344 8). The end of the cord is burned with *tocolote*, the colored cotton. White cotton is not used. The cut part is buried where the child is born. In cases when the cord is slow to fall off the infant, the dust from the *bajareque* of the house wall is mixed with cinnamon and applied to the babe. After birth, the child is bathed in the liquid remaining from boiling three plants. One is a grass which grows in the savanna and is called *trik-kra'*. This is a very fine grass that has a little root resembling *ziquisqui* and yellow blossoms. The other plant grows by streams and is called *tʃu-kra'*. Pittier does not mention *trik-kra'* but cites *tsbu-krá*,[23] and gives the same use for it. Standley,[24] following Pit-

[23] Pittier, 1888, p. 93.
[24] Standley, 1937, p. 761, pt. II.

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[P.25(A)] Bribri Cabecar



802 **Numerical System.** Both the Cabécares and the Bribri use the decimal system but have a complicated method of counting, depending upon the subject and, in part, the shape under consideration. The Cabécares, furthermore, have ordinal numbers. Gabb, Thiel, Pittier, and Pozas [84] have already presented in detail the principles concerned with the numeration of these Talamancan peoples. In the present account, we reiterate the major points of these authors' observations and add some minor details of our own. Gabb and Pittier devote most of their attention to the Bribri, while Pozas has concentrated on the Cabécar.

The Bribri have six ways of counting. The numeral changes slightly if the subject is a person, an animal, a house, a round object, a large object, a plant or tree. The subject always precedes the number which differs slightly depending on this. There are, however, certain subjects which are followed not only by the number but also by a suffix or a word. In Bribri, for instance, a given tree, such as the *pejibaye*, is followed by the number and by the generic name "tree." The Cabécares have the same system with slight variations. In Cabécar, in the case of a given tree, the generic term is not necessary although it sometimes occurs. The common form is a word without meaning but which appears to be euphonic and obligatory, *kâte*, which precedes the numeral.

804 **Measures.** There is no given method of measure. *Hawas* and baskets serve on both sides of the range. The Pacific people and those in the Talamanca Plain are also accustomed to use [177] the Spanish measures such as *quintal*, *cajuela*, etc., as well as their indigenous method (*see* Trade).

805 **Measurements of Time.** The year is known in both languages by the term for summer or dry season, *duruas* or *duas*. The wet season is called *kaLikeska*, rain (*kaLi*) time (*keska*). The yearly divisions are indicated by these two terms plus those for the changes of the moon: [85]

[84] Gabb, 1875; Thiel, 1894; Pittier, 1904; Pozas, N.D.
[85] The terms given are Bribri. The same divisions are found in Cabécar, however, even though the words